and ultra-sacerdotal activities, at last, terminated in the all-embracing, all-absorbing and all-unifying ocean of the Upanishads.

The Upanishads originally formed parts of the concluding chapters of the Brahmanas and Aranyakas which seemed to liave been from the beginning their proper repositories. Hence they were called the Vedanta, the anta or end of the Vedas. This is the ordinarily accepted interpretation of the expression [f] Vedanta[s]. But there is another school of annotators like Pro. Max-Muller who hold that Vedanta, as a technical term, did not mean originally the last portions of the Veda or chapters placed, as it were, at the end of the volume of Vedic literature, but the end, i.e., the object, the gist or the substance of Vedic teaching. But whatever the original sense of the term Vedanta might have been, we find that as a matter of fact the Upanishads are the philosophy of the Vedic religion, an exposition of the true scope ami meaning of the'Vedas, the true kernel of the whole Veda, the anta or conclusion drawn from the unsystematic speculations scattered throughout the Vedas—that the world proceeds from and rests in One Infinite and Undivided Being and that union mth this

Being is the highest good attainable by man.

That the URanishads are the original Vedanta or Vedantas is declare! by some of the Upanishads themselves. Thus the Svetasvatara Upanishad says in verse 7 of Chapter I:—

" The Supreme Brahman is sung in the Vedanta." Again in verse 22 of Chapter VI:—{{ This very secret doctrine, taught in a former age in the Vedanta, should not be imparted to one whose mind is not tranquil, and to an unworthy son or disciple.[19]

The Mundaka URanishad—III. 2-6 says :—{t All these, ascetics .who have properly known the object* [i.e., Brahman} of the science of the Vedanta and whose hearts have been purified by detachment from the world, all become immortal in the world of Brahman at the end of their earthly existence, and are finally liberated." That the Upanishads alone are the original